789 by iviheko. They also neutralize the evil influence of personal enemies. When at war, the night before the battle, the Murundi sleeps on his beloved iviheko, and he is laid to rest in the grave together with his iviheko.

"Once the body of a Murundi has been made invulnerable, it is still necessary to secure his property. Another amulet is fastened to the spear, or a special stick bought from the umufumu is carried in the same hand as the spear, or a magic sign may be scratched into the iron of the spear. An additional amulet is fastened to the top of the bowstring. Inside the hut a pile of amulets is buried in the ground near the entrance, one amulet is fastened above the entrance, but the most powerful and effective ones are placed near the three hearth stones. There are other amulets used in the fields, against hail and storm, against locusts and other calamities. Very frequently one may find them also on roads, especially on those leading to the banana groves or directly to the hut. If one is careless, he may easily stumble over slabs of wood colored ochre-red, protruding about five centimeters from the ground, and that, after all, is their purpose: a person with evil intent is expected to stumble and fall on the road, thus revealing himself to be an umurosi (malicious witches or wizards)." (No. 45.)

791 293 424 756 The magic power of the umufumu is handed down in families, not only by blood relationship but also by transfer of the insignia characteristic of the umufumu, which consist chiefly in a leopard skin, a headdress made of a cow's tail (Plate 54) and goat hair, a gourd rattle, a stick with charms, a certain way of painting the body and the face with light-colored clay and fat, etc. (No. 19, p. 461).

791 756 The abafumu of the Batwa enjoy a special reputation. They are feared by the Barundi because of their strong magic powers, but they are also consulted for cures. The supreme head of all medicine men, however, resides in Uha (No. 19, p. 462). He lives in the northern district of Ujungu and was formerly called Kawango, the name of one of the spirits of the interlacustrine region. He was probably the medium of this god.

644 5. In certain cases and where certain objects are concerned, the king must help himself directly. When he wishes to play the drum, as he is wont to do, his followers set the sticks on the ground before him instead of offering them to him spontaneously. The prince picks them up himself.

To hand them over to him, which to us seems so simple, might cause him to die (gukenya).

644 272 6. It is for the same reason that the servants entrusted with keeping the milk in the famous "hut that devours its inhabitants" (ikiryana) observe the same custom. Two or three large bowls full [415] of milk are brought into the hut where the king is served. They are carefully closed with a lid woven of vegetable fiber.

Small wooden vessels known by the name of ichyantsi (plural ibyantsi) are laid before His Majesty. Whether there are two, four, or even eight of them, they must be immaculately clean. The servant fills a first container, which the king picks up himself without any help.

If the milk pleases him he goes on drinking, but he is careful not to finish it.

He must leave half of it, lest milk become scarce (ngw'amata atagabanuka) in the realm. Meanwhile, the servant fills another vessel, which the king picks up himself as he did the first one.

The first one is filled again. This table service continues until the king's hunger is satisfied.

644 7. Custom demands that when appearing at court one should clap one's hands three times (gukom' amashi) and use the customary formulas, with the sole addition of "king" (umwami) or "Sire" (Nyagasani). This is about the only external mark of respect reserved for the sovereign. /494/

644 293 412 778 8. At night the king must never be without the native hammer called Nyarushara. This tool goes with him on all his journeys.

It is left under the fine grass which serves as the monarch's bolster and pillow (barayisegurir' umwami).

It is a sort of ancient talisman which theoretically has not yet lost any of its mystic power. It was wrought according to the specifications of Mashira, the sorcerer-petty king, by an able

644 blacksmith, Gihu, son of Muhinda, on the hill of Mpanda (mu Buhigiro,
293 i Kizibaziba) in the Nduga. This was done to enable the Hamitic
412 king with whom this autochthonous prince had concluded an alliance
778 to turn back the Banyoro who had invaded Ruanda. The hammer, which is octogonal in shape (imigong' umunane), symbolized an all-powerful symbolic being. The artisan, on Mashira's specifications, had wrought two breasts upon it (1). Mutabazi, the monarch's son,

> 1. Such details demonstrate the importance attached to this fearsome mystic weapon. Nothing has been forgotten concerning the circumstances of its manufacture, the date, the place, the artisan, the man who inspired the project, etc.

only had to sit down and hold upon his knees the "dreadful" magic device, pointed facing the enemy, for the latter to be hewed to pieces.

Two other small hammers with the same origin and which played the same role are laid beside the Nyarushara. They are known by the name of ubushingo or abagaragu bayo, that is to say, its "companions." Every morning at about nine, when the drum called Ndamutsa ("I greet") is played to proclaim the rising and appearance of the monarch, the latter must touch the talisman hammer as if the day's luck depended upon it.

9. Inyundo ya Barenge, "the hammer of the Barenge people."

It is not known exactly why the hammer thus named is kept at court. /495/

Does it really belong to the Barenge, who lived in the country several centuries ago? This is hard to say. Since it is very heavy and weighs two or three times as much as an ordinary hammer, the king's laborers sometimes use it as a mallet to drive stakes (imiganda) into rocky ground (1).

5: Pages--289, M-5 (ca. 1925) 1933 FO42 Rundi FO42

Banana leaf serving as an umbrella.

A banana leaf shelters a baby's head.

291
293
[illegible]

5: Pages--290 M-5 (ca. 1925) 1933 FO42 Rundi
FO42

293
415
417

Winnowing basket serving as an umbrella.

293
415
482
142

Umbrella of Isinde cowherds.

Family umbrella.

291
293 ●
142
[302]

A semicivilized (person).

[177]

291 same type of clothing.

293 The Munyaruanda is familiar with the native umbrella. In its simplest form the improvised umbrella consists of a large banana leaf worn on the head. An actual umbrella is made of the bark of a banana tree stretched on a bowl-shaped frame. It is worn on the head and supported by the back (cf. Vol. III, Plate 23).

291 I saw sandals only near the lava plain in Rulenge (Bgisha). They are made of banana leaves and, like the shoes used in Europe for mountain climbing, have a sole made of flat braid. They wear out very easily on the rough earth, so that on a journey several pairs must be taken along. [174] The natives wear them only when the footing is positively dangerous, otherwise they go barefoot wherever possible. Dr. Kandt (1) mentions the use of

1. Kandt, R., Caput Nili (Berlin, 1904), p. 478.

sandals among the Batundwe who, it seems, are a northern branch of the Bahunde and live near the southern shore of Lake Albert.

291 Ornaments. In Ruanda only the king wears a head covering;
301 he dons a cap on festive occasions. This cap is cylindrical, 20
554 centimeters high, and embroidered with beads. From it hang strings of beads ending in little embroidered rods. The strings are of two different lengths, so that there are two rows of little rods, one above the other, which form a beaded veil. There are no strings at the back or over the nose, but here there is an embroidered band hanging down below the root of the nose. On this band are three small embroidered rods that rest on the nose and extend to the mouth. A colobus [monkey] skin is fastened to the beaded band. This adjunct deserves special attention, since the priest of Wamara in Nkole adorns his head with a colobus skin, and the animal is the umuziru [prohibited object] of the Bahinda who rule the eastern and northern part of Ruanda.

291 I was not able to determine whether the wearing of the cap
554 by the ruler has any connection with the customs of the people in the Uele Basin where the cap is the privilege of the free man.

794 515 293 On the appointed evening the members assemble in large numbers in the hut of the candidate and begin with the inevitable beer drinking. The individual babandwa act as various bagaragu of Ryangombe, and this is shown by their insignia. Thus, the

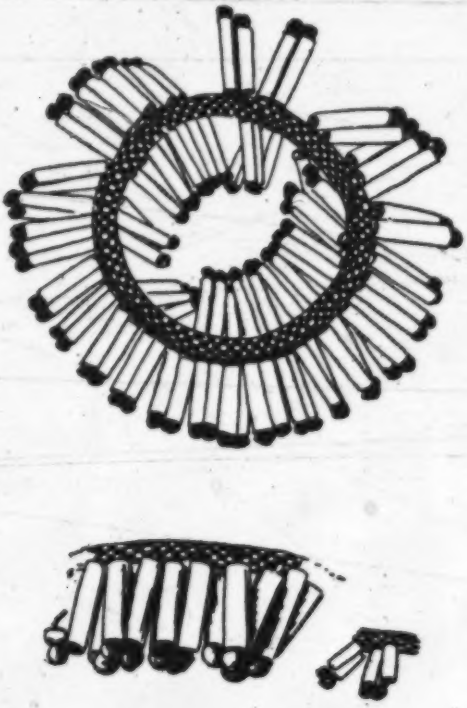

Fig. 164. Crown of Mugasha, Mulera. (1/4 actual size. III E13033. 20 centimeters in diameter.)

representative of Mugasha is said to appear wearing a crown and carrying a scepter. The crown consists of a woven ring, similar to the ones placed under vessels, on which hang two rows of strings. On each string is a small reed cylinder [309] secured at the end with a seed of the wild banana. In Ruanda, as in the 794 other countries of the interlacustrine region, the banana is 515 associated with Mugasha. Similarly, Kagoro is here represented as a brave youth carrying a spear and a stick. In view of this, we expect that the cult of the lance (of Ikiranga), as described